

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS
PUBLISHED IN THE
PUNJAUB, NORTH-WESTERN PROVINCES, OUDH,
AND THE
CENTRAL PROVINCES,

From the 1st to the 8th of February, 1868.

THE *Ukbar Ujumun* of the 4th of January, after extracts and reprints from other sources, mentions that the Province of Oudh, which is a Non-regulation Province, will be shortly attached to the "Regulation Provinces ;" upon which the Editor remarks that this change will not signify, because the inhabitants are loyal, and obedient to their Governors.

The *Kaleid Ummeid* of the 4th of January, alluding to the return of the Sultan of Room to his country, mentions that his *ryuts* feasted him, and with great rejoicing entertained him for three days ; after which the Sultan, in presence of his *Wuzeer*, related all that he had seen and done, speaking in praise of the pleasing character of the people of England, and the hospitality they showed him, &c., &c. The writer goes on to relate all the Sultan is said to have given utterance to in praise of England, and of his desire to continue on terms of friendship with those he respected of other countries, setting aside all self-interested motives ; of his wish to encourage education in his dominions, in order that each one may become enlightened ; of the necessity for keeping Naval and Military forces well disciplined, &c., &c. It is added that the reason why all this was said was for the guidance of the *Wuzeer*, who was present, and in order that he might hear and benefit by what he heard. After the address, all those who were im-

soned for trifling faults were released from prison ; many thousand *reals* were then distributed, and afterwards the Czar of Room organized a Council consisting of ten Mahomedans and ten Christians.

“ The news-writer of Unan states that the Emperor of the French has written imperatively to the Government of Unan advising that no Unanee do anything by which the Government of Room may be inconvenienced, and that in future, if any foolish person thinks of enmity, he will be severely punished ; that the Czar of Room is desirous of establishing a line of telegraph from the royal palace to Belgrade, as well as a railway line. Fowad Pasha is said to have gone to the Crimea as Ambassador, and has now returned with the answer.”

The *Karnama Hind* is quoted to the following effect :—“ That after some evil men had squandered lakhs of rupees belonging to the King of Oudh, and after having laid claims against him in Court, which claims were not recognized, the whole of the thefts and evil doings of the ex-King’s servants became known to the Viceroy, and were brought to light. Through the agency of Major Herbert the King was reasoned with, and then the Huzruth (the Shah) took a look into the state of his finances. Those who laid claim to thirty lakhs became confused, fearing that their fraud might be shown up, and their dignity be lessened ; so, instead of receiving money, they have been made to disgorge, and they have therefore washed their hands of their claims. Those remaining ones who had laid claims were settled with for Rs. 75,000, payable by instalments.” The Editor adds,—“ Now let those who accused the King of neglect and extravagance hold their tongues, and lock their mouths with the lock of silence, or they may have cause to regret it.”

The *Sholatoor* of the 7th of January, after extracts from other papers, both English and Vernacular, publishes the following under the heading “ Lucknow” :—“ A friend writes that the city of Lucknow is, in comparison with other cities, much more

numerously populated, and in it are many who are very wretched owing to their poverty ; but being respectable, they do not put out their hands for help, and no one helps them during the day-light ; but when night sets in these respectable ones seek charity, and ask for alms, and thus they live on. Females, too, are in this condition, and from the dusk of evening up to 10 o'clock the streets are crowded with them, and some sympathizers give help." The writer goes on to say that at Hoo-sainabad, a short time since, blankets were, according to custom, distributed to the poor and needy, through the agency of Munshi Rampershad ; and he adds,— " Although there was a plentiful supply of both blankets and *rezais*, they were not nearly sufficient for the wants of the poor, but at last the Nawab Maihsun-ood-dowla presented each with some cash," &c., &c. He goes on to say that although the revenue of Hoo-sainabad is but trifling, compared to the wants of the poor and destitute, still even there each one is helped, and saving this assistance there is no other means of subsistence for the poor,— and even if hundreds of poor-houses were established they would not be sufficient, &c., &c. He goes on to say,— " Publicly the generosity of the Talookdars and Chiefs of Oudh is well known, but if some arrangements were made for the public good it would be better ; towards this there is very little leaning, although for self-glorification there is much useless expenditure among them. In our opinion, if the Government were to establish one or two charity-houses here and there from the municipal funds, to which the Talookdars should be made to subscribe, there would be some chance of the poor receiving the help they need ; but the custom now prevailing of making the poor work for their bread is not 'charity,' as it comes under the wages of labor," &c., &c. The writer goes on to urge that a monthly allowance should be given to those who are respectable, and prefer to die rather than beg ; and he concludes as follows:— " Too frequently it is customary for the people, who are anxious to please some departing hakim, to subscribe towards getting up a school or something else, but no one has ever thought of erecting a charity-house as a token of remembrance, by which both the world's good

opinion might be gained, and one's own religion be followed up."

The *Zea-ool Ukbar* of the 10th of January publishes the following:—"Up to the present time neither has a Russian army arrived, nor has there been any fight at Heerat. But, of course, on the gate of the Musjid at Mecca a red flag on the Abassabad side is planted, and on that flag is written the name of Huzruth Nusseer-ool-deen, King of Persia. The Durbaree people say that the truth is that the Heerat country has been taken by the King of Persia, and that Mahomed Yakoob Khan has been placed there by him; while others declare that the Sirdar Yakoob Khan has, with uplifted hands, stated before the King that Heerat was his alone. At this moment a mountain of troubles has fallen on me, in the knowledge that the King of Persia has taken Heerat, and my enemies will be very glad. The King, with great kindness of heart, wrote a new paper for five years. And it is also said that Yakoob Khan one day supplicated with great humility before the King that he would look upon him (Yakoob Khan) as one of his many *Wuzeers*. The King, hearing this, dealt very kindly with him."

A Bombay paper is quoted to the effect that the Municipal Commissioners of Bombay have sent to London a plan of some new invention for burning corpses, and that the results will be forwarded to Bombay. The Editor remarks that if the proposed arrangements are carried out, the Hindoo *murghat* (crematory) will be removed from the neighbourhood of Mahomedan burial-grounds.

The *Benares Gazette* of the 6th of January mentions, on the authority of a friend at Kussowlie, that a native merchant, connected in some way with the Commissariat Department at Kussowlie, was in the habit of bringing down money in charge of some of his servants. This was done every two or three months, and there was no danger, because the road was frequented by the great folks coming and going to and from the

plains. But recently some soldiers met this man, beat him severely, and snatched away the treasure. The servants, having decamped from the first moment of attack, gave notice of it, and, "according to Military regulations, the offenders were subjected to scrutiny, recognized, and made to accompany their officers in searching for the stolen property. It is known," adds the writer, "that the man who was beaten is not likely to recover; and it is hoped that these fearless ones will be well punished, and not be allowed to escape under the cloak of intoxication."

The *Khair Khwah Punjab* of the 11th of January, referring to the case of the Tonk Nawab, says that it has been said that the statesmen of that territory ought to advise the Nawab to send a trustworthy man to the Governor-General for the purpose of clearing away the reproach that lies on him. "This is the opinion of the Editor of the Rohilkund paper. *Result*,— Do not look upon me as a wanderer who returns home at night. Oh ! Hindustanee *rak̤ses*, put sense in you, and be grateful to God. Those days are gone when Khaleel Khan used to kill doves. *Lines*,—If you have opened out like a flower, put not thorns into any one. Don't place another in the fire, when you are yourself a bundle of hay. This is not the iron age, but it is the time when one reaps as he sows (or receives according to his dealings); for now one deals in the day, and receives at night. How good is this traffic, when one gets with one hand and gives out with the other!"

A correspondent of this paper, writing from Nowgong Cantonment, mentions the perpetration of a daring outrage upon a person sleeping in his field by two persons who escaped without being recognized. They beat the sleeping man severely, and took away his clothes, &c. The writer says that this kind of thing is becoming very common, and that it is set down to "rebels," many of whom are said to be in that neighbourhood. "The Tehseeldar of Chutterpore goes about in every village taking depositions, but no good is effected, and up to the present time even the *Ungraise Sirkar* has done

nothing in the way of *bundobust*. Let us see how long this state of things will continue. *Moral*,—If such be the school and such the teacher, the work of the children will soon be ruined."

Under the heading "Benares" it is mentioned that "on the 14th of November, as the Kotwalee Writer was proceeding homewards to his dinner, he saw many bad characters collected on the public road near the Mohulla Gola Deenanath. He warned them that if they did not disperse, and were seen, they would be punished. On his return they took the opportunity of creating a disturbance, and set upon him, beating him severely with clubs and shoes. The poor Writer bled profusely, and with great difficulty reached the Kotwalee; but none of his assailants could be found for some time, when they were apprehended by some constables. They were eventually punished with one month's imprisonment."

A report is mentioned as prevalent at Peshawur to the effect that the English Government has placed the hand of kindness upon the head of Mahomed Azim Khan.

The *Ukmil-ool Ukbar* of the 8th of January, and the *Mujm-ool Bharain* of the 9th, do not contain anything calling for special notice.

The *Naiya Rajisthan* of the 2nd of January publishes a long complaint of some mischief effected by European soldiers on their march through Native States. The writer says that "some regiment lately passing through caused great confusion, spoiled the hunting-grounds of the State, killed and wounded the animals, oppressed the tradesmen, and went about the roads in gangs." He further reminds the public that the British Government is just and merciful, and will not allow such conduct, as was proved in a similar case some time ago, when the Governor-General at once noticed it, and called for an enquiry; but he supposes that the people of the Native State now alluded to are loath to complain, because the troops were Europeans, and belonged to

the British Government. He concludes thus,—"It is necessary for the British Government to enquire into this, and ascertain all particulars from the people of the State, in order that some arrangements may be made for the protection of the *ryuts* of Hind; so that they may be able to return thanks for such protection. This time it was quite out of place (unnecessary) inasmuch as that, notwithstanding that a *pucca* (metalled) road runs from the Ghât Gate to the Baja Garden outside the city, the regiment went from the Bikaneer Gate through the city, and out at the Ajmere Gate. This has caused people to indulge their usual habit of taunting the *Sirkar*, and therefore it is necessary for the *Sirkar* to make arrangements accordingly. This sort of thing is not confined to Rajisthan, but even in the cities especially under Government. The natives are much troubled by European soldiers, and even in the city of Delhi we have seen with our own eyes a soldier running off with a handful of *pice* (copper coins) from a money-changer's stall. If the Government think or desire that the army should be particularly favored, there are many ways of favoring it; but it is not right that the public should suffer." The Editor adds that he was under the impression that the Governor-General and the Government of Hind had called for enquiry, and that some arrangements had been made; but this does not appear to be the case, and he concludes by saying that, for the public good, and with the best of motives, he begs the attention of Government to the subject; and he will not consider it wonderful if the result is the establishment of a special rule applicable to it.

The *Oudh Ukbar* of the 7th of January, referring to the case of the Nawab of Tonk, repeats the opinion expressed by the Editor of the *Sholatore*, and noticed in a former report. After this come extracts from different papers, with a statement of the quantity of cloth imported from January to October, 1867.

The *Adeeb Hind* of the 10th of January does not contain anything that requires notice.

The *Lawrence Gazette* of the 10th of January, after extracts from various sources, publishes the following under the heading "Meywar":—"In this *reasut* the rule is daily getting worse: those who are well-wishers of the State are being daily changed, and in their stead flatterers are being enlisted. Colonel Eden had established *sowars* (cavalry) for the prevention of dacoity, &c., but there are reports to the effect that these men are being discharged."

The *Oordoo Dehli Gazette* of the 11th of January, the *Ukbar Alum* of the 9th, the *Meerut Gazette* of the 11th, and the *Scientific Society's Journal* of the 10th, do not call for particular notice. The latter paper, as usual, publishes articles in the English and Oordoo character, also extracts, without comment.

The *Punjabee Ukbar* of the 10th of January opens with the case of the Tonk Nawab, and gives what is represented to be the Nawab's deposition, or defence, referring to which the Editor remarks that "the Nawab has done well in taking upon his shoulders the burden of submission to the *Sivkar* (Government), and has not in the least disobeyed their orders. What doubt is there, then, that this wisdom will benefit his cause, and the cause of relations?"

Under the heading "Khetree Raj" the arrangements of this State are greatly praised, and said to be such that "all are greatly pleased." The writer proceeds to say that "if the condition of this State was compared with that of other Native States, where so much misrule prevails and oppression is rife, the real state of things would be known, and one would have reason to be glad. During this year the Political Agent of Jeypore, and the late Agent of the Governor-General, Rajpootana, have sent in such a favorable report of this Raj to Government that the Governor-General has accordingly given it great praise, as it deserved. The Rajah has done much good to his *reasut*: he has established new rules for the collection of revenue. Hitherto it was the custom to give contracts to bankers, but when the limit of contract was over this was

discontinued, and in its stead arrangements were made for three years, and the zemindars were made answerable for the revenue. This, however, is only an experiment; but it is now said that it is the wish of the Rajah Sahib to lease it for ten years. So long as the Rajah was young, the banker's debts increased greatly; but he has promised to pay all, and for this purpose has placed a few villages apart from the revenue of the Raj. This act is worthy of praise, because there are many *reasuts* whose rulers have taken upon themselves the discharge of debts, and afterwards, to their disgrace, failed to perform their promises. This act has gained the Rajah great confidence; and if ever he should stand in need of money, he will be able to get it at once from the *ryut*. The debt is now all paid, with the exception of nine hundred and thirty thousand (?), and this balance will, it is hoped, be paid with interest in three years." The writer goes on to say that many Courts have been established in Khetree, all of which recognize English rules; that the Rajah himself sits in Court for six hours, and settles all the intricate cases himself. Further, that the Rajah has a great fancy for the English language, in which he has made considerable progress, and has a good library of English books; that he has established a hospital from which great benefits are derived; schools for the teaching of the language of the country, &c., &c. In short, it is said that "the interest taken by the Rajah in all good works will meet its own reward, and the praise he has received from the Viceroy is a great thing for him, as the opinion of the Viceroy will be seconded by the Home Government. We also hope that the Queen will be pleased with the Rajah."

The *Kaleid Ummeid* of the 11th of January is principally occupied with reprints from other papers.

The *Nujm-ool Ukbar* of the 8th of January remarks that Mahomedans have taken a great fancy for learning English, and in proof of this it is said that the Moulvie Waheed-ood-deen Khan, Officer of the Small Cause Court, Bhawulpore, had established a school in his village from his own private purse for teaching the English language. The writer adds that "the

Moulvie is a worthy man, and a great well-wisher of his caste to which he is ever looking." The Editor adds that "if the worthy men of the North-West Provinces would also display similar ambition in the good cause, it would be no great marvel, but without doubt this great improvement cannot be effected without a knowledge of the English language in the country."

The following also appears :—" It is a matter for rejoicing to note the exertions of Government in preserving the public health in Hindustan. But we have one representation to make, which is that the old channels for letting off water (or sufficient drainage) have all been stopped by the railway and canal works. As canals are necessary for our benefit, so, in the same way, the presence of stagnant water is injurious, and Government ought to enquire into the subject, through the agency of a clever Native and an English Doctor, and then take steps to prevent it. It often happens that inexperienced persons are placed over such works, and the result is not good. One person plants trees that the wind may be freshened ; another comes and makes pathways from which spring poisonous winds. At Moozuffernuggur, the Collector Sahib constructed a garden, as he considered it wholesome to do so : another gentleman, thinking this injurious, cut off the garden. All the natives have it on their tongues that the canals are very injurious to health, but no one listens to them, although even when rain does not fall there is in many houses such humidity as was formerly unknown during the heaviest rains. This causes sickness, and our Government will by degrees discover this evil."

The *Suhaile Punjab* of the 8th of January, the *Moofeed-ool Anam* of the 9th, and the *Malwa Ukbar* of the 1st, do not require special notice.

The *Gwalior Gazette* of the 5th of January, after orders of the Durbar, says that it is clear that great complaints exist concerning the scarcity of stamp paper, about which even the *hakims* of the Malwa District complain. The writer continues,—

" When enquiry was made of the officer in charge of the Stamp Office, it became known that, according to the orders of the Treasurer, the paper was brought, but that it could not be disposed of to complainants. Now, this looks suspicious, and it is not known why there should be this cry in the sale of these papers, because the paper is sold by Government to the Treasurers at Rs. 2-8 per cent.; so why do not Treasurers sell it?" The writer suggests that the District Officers of each district send for the Treasurers, and take agreements from them to provide stamps of all kinds always ready, and failing this that they be considered liable to punishment.

The *Rahnoomai Punjab* of the 10th of January, after extracts from various sources, mentions that a number of Afreedees seized a Hindoo named Dass Mull at Peshawur, and took him away with them. It was subsequently ascertained that these people are of the Yagistan country, and that they demand a ransom of Rs. 500 from Dass Mull. The writer adds,—“ This is a poor man; let us see how it will go with him.”

The *Ukbar Unjumun* of the 11th of January quotes the *Ukbar Alum* concerning the effects of the storm of the 1st of November in Calcutta.

The *Julwatoor* of the 13th of February publishes the following :—“ Be it known that those persons who gravely consider the subject, and look to the future, do not care to take into their service any but respectable men; because experience has taught them that no low-caste person can show to a respectable man that amount of loyalty and zeal that ought to exist. In support of this statement we give the following narrative which we remember of the time of Sekunder Sahib (the late Colonel James Skinner) :—‘ A person was enlisted in one of his regiments who gave himself out publicly to be a *syud* (person of respectability), though in reality he was only a *bhatiyara* (inn-keeper). One day Sekunder Sahib saw him wipe his nose on parade, using his sleeve for the purpose. He at once grew very angry, and soon discovered that the man was of inferior birth; so, turning to his officers, he asked why the man had been em-

ployed in the regiment, being by caste a *bhatiyara*. The native officers replied that the man was not a low caste but a *syud*. Orders were given for strict enquiries to be made, and it was soon discovered that the man was a false *syud*. He was discharged, and his property thrown away, and, leaving nothing but his ears and nose, he was sent to his own country, which to him was but an oven! This little narrative shows the moral,—which is, that a human being ought not, even in forgetfulness, to lean towards those of low caste, but always keep them at a distance; for even if they, willing or not, approach, one ought to keep aloof from them." *Lines*,—"Angels have departed, and evil ones are now to the fore. The heart burns with shame to see this. Without doubt some servants prove worthless to their salt, and glory in doing so,—acting one thing before one's face, and behind one's back another. Enough;—this sort of servant is no servant at all, but a snake in one's sleeve, and it is the fault of those who entertain such men and do not act up to the above lines; for the cub born of a wolf will always be a wolf, even though he be brought up by man."

The *Koh-i-Noor* of the 11th of January publishes the following from a correspondent at Hissar:—"During the Christmas holidays, while the Courts were closed, the guard over the Cut-cherry, which was under repair, conceived the plan of opening the Nazir's box, and took from it three hundred rupees, the property of Government, with which they made themselves happy. But the consequences of evil actions are evil, and when the guard was about to be changed, the lock was found to have been broken. On enquiry being made, the *sepahies* (guards) were arrested, and one of them conceived the idea of showing the different places where the money was concealed, and in doing so arrived at a well, into which he threw himself to escape the consequences of his guilt; but in doing so he has only doubled his crime, as that of attempting suicide is now also upon him.

The *Rampore Ukhār* of the 10th of January, the *Biddia Bilas* of the 26th of December, 1867, the *Benares Gazette* of the 30th December, the *Gwalior Gazette* of the 29th

December, and the *Naiya Rajisthan* of the 22nd and 29th November, and the 6th, 13th, 20th, and 27th of December, 1867, do not contain anything demanding special notice.

The following Vernacular newspapers have been examined in this Report, *viz.* :—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.	WHEN RECEIVED.
1	<i>Ukbar Unjumun</i> ,	Lucknow,	Jany. 4th	1868. Jany. 10th
2	<i>Kaled Ummeid</i> ,	Lahore,	“ 4th	“ 10th
3	<i>Sholatore</i> ,	Cawnpore,	“ 7th	“ 10th
4	<i>Zea-ool Ukbar</i> ,	Delhi,	“ 10th	“ 10th
5	<i>Benares Gazette</i> ,	Benares,	“ 6th	“ 11th
6	<i>Khair Khwah Punjab</i> ,	Goojranwalla,	“ 8th	“ 11th
7	<i>Ukmil-ool Ukbar</i> ,	Delhi,	“ 8th	“ 11th
8	<i>Mujm-oole Bharain</i> ,	Loodiana,	“ 9th	“ 11th
9	<i>Naiya Rajisthan</i> ,	Jeypore,	“ 2nd	“ 12th
10	<i>Oudh Gazette</i> ,	Lucknow,	“ 7th	“ 12th
11	<i>Adeeb Hind</i> ,	Delhi,	“ 10th	“ 12th
12	<i>Lawrence Gazette</i> ,	Meerut,	“ 10th	“ 12th
13	<i>Oordoo Dehli Gazette</i> ,	Agra,	“ 11th	“ 12th
14	<i>Ukbar Alum</i> ,	Meerut,	“ 9th	“ 12th
15	<i>Meerut Gazette</i> ,	Ditto,	“ 11th	“ 13th
16	<i>Scientific Society's Journal</i> ,	Allygurh,	“ 10th	“ 13th
17	<i>Punjabee Ukbar</i> ,	Lahore,	“ 10th	“ 13th
18	<i>Kaleid Ummeid</i> ,	Ditto	“ 11th	“ 13th
19	<i>Nujm-oole Ukkbar</i> ,	Meerut,	“ 8th	“ 14th
20	<i>Suhaile Punjab</i> ,	Rawul Pindee,	“ 8th	“ 14th
21	<i>Moofeed-oole Anam</i> ,	Futtehgurh,	“ 9th	“ 14th
22	<i>Malwa Ukbar</i> ,	Indore,	“ 1st	“ 15th
23	<i>Gwalior Gazette</i> ,	Gwalior,	“ 5th	“ 15th
24	<i>Rahnoomai Punjab</i> ,	Sealkote,	“ 10th	“ 15th
25	<i>Ukbar Unjumin</i> ,	Lucknow,	“ 11th	“ 15th
26	<i>Julwatore</i> ,	Meerut,	“ 13th	“ 15th
27	<i>Koh-i-Noor</i> ,	Lahore,	“ 11th	“ 16th
28	<i>Rampore Ukbar</i> ,	Rampore,	“ 10th	“ 16th
29	<i>Bhiddia Bilass</i> ,	Jummoo,	Decr. 26th	10th
30	<i>Benares Gazette</i> ,	Benares,	“ 30th	“ 11th
31	<i>Gwalior Gazette</i> ,	Gwalior,	“ 29th	“ 13th
32	<i>Naiya Rajisthan</i> ,	Jeypore,	“ 6th	“ 12th
33	<i>Ditto</i> ,	Ditto,	“ 13th	“ 12th
34	<i>Ditto</i> ,	Ditto,	“ 20th	“ 12th
35	<i>Ditto</i> ,	Ditto,	“ 27th	“ 12th
36	<i>Ditto</i> ,	Ditto,	Novr. 22nd	“ 12th
37	<i>Ditto</i> ,	Ditto,	“ 29th	“ 12th

(True translation.)

GEORGE WAGENTREIBER,

Government Translator of Selections from Vernacular
Newspapers, Upper India.

DELHI :
The 8th February, 1868. }

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missione ha condotto moltissime persone
a credere che il suo lavoro sia stato
un lavoro di Dio, e questo è stato
un lavoro di Dio.

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WILHELM BÖHL 1990/5